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EMPIRE DAY MAY 21, 1954



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EMPIRE DAY

in the Schools of

ONTARIO

MAY 21, 1954



ONTARIO

ONTARIO

DEPARTMENT OF EDUCATION

FOREWORD



THE TWO ILLUSTRATIONS in this booklet are, it will be observed, of special significance to the young people in our schools. The first brings us face to face with our young Queen and her Consort who have been making a tour of many of the countries that are members of the British Commonwealth and Empire. The tumultuous and wildly enthusiastic welcome given them wherever they have visited is a demonstration of the well-known fact that the Crown is the link that binds together the peoples of the greatest Empire the world has ever known. How proud, how justifiably proud, we Canadians are to be citizens of that Commonwealth and Empire!

The second illustration portrays the opening of the first Parliament of Upper Canada (now Ontario). The year is 1792; the place is Niagara-on-the-Lake (then Newark); the Lieutenant-Governor is Colonel John Graves Simcoe. See how serious all the members are and yet how optimistic. Look through the open door and see the Union Jack. (I hope there is a Union Jack, small or large, in every classroom in Ontario.) How inspiring is the whole scene! Again, how proud we are to be citizens of Ontario, of Canada, of the British Commonwealth and Empire. Here is the beginning of Lieutenant-Governor Simcoe's Address:

"I have summoned you together, under the authority of an Act of the Parliament of Great Britain, passed last year, which has established the British Constitution, and all the forms which secure and maintain it, in this distant country."

This Empire Day booklet is commended to the teachers of Ontario for transmission to their classes. History and Citizenship can be taught as a series of interesting well-told, well-illustrated stories, which are a joy to those who teach and those who learn.

Empire Day is to be observed this year on Friday, May 21st. My best wishes go to you all!

W. J. Dimes

Minister of Education.

March 11, 1954

THE QUEEN'S MESSAGE, Christmas, 1953

My husband and I left London a month ago, but we have already paid short visits to Bermuda, Jamaica, Fiji and Tonga, and have passed through Panama. I should like to thank all our hosts very warmly for the kindness of their welcome and the great pleasure of our stay.

In a short time we shall be visiting Australia and, later, Ceylon, and before we end this great journey, we shall catch a glimpse of other places in Asia, Africa and in the Mediterranean.

So this will be a voyage right around the world — the first that a Queen of England has been privileged to make as Queen. But what is really important to me is that I set out on this journey in order to see as much as possible of the people and countries of the Commonwealth and Empire, to learn at first hand something of their triumphs and difficulties, and something of their hopes and fears.

At the same time, I want to show that the Crown is not merely an abstract symbol of our unity but a personal and living bond between you and me.

Some people have expressed the hope that my reign may mark a new Elizabethan age. Frankly, I do not myself feel at all like my great Tudor forbear, who was blessed with neither husband nor children, who ruled as a despot and was never able to leave her native shores.

But there is at least one very significant resemblance between her age and mine. For her kingdom, small though it may have been, and poor by comparison with her European neighbours, was yet great in spirit and well endowed with men who were ready to encompass the earth.

Now, this great Commonwealth, of which I am so proud to be the head, and of which that ancient kingdom forms a part, though rich in material resources, is richer still in the enterprise and courage of its peoples.

Little did those adventurous heroes of Tudor and Stuart times realize what would grow from the settlements which they and later pioneers founded.

From the empire of which they built the frame there has arisen a world-wide fellowship of nations, of a type never seen before.

In that fellowship, the United Kingdom is an equal partner with many other proud and independent nations, and she is leading yet other still backward nations forward to the same goal.

All these nations have helped to create our Commonwealth, and all are equally concerned to maintain, develop and defend it against any challenge that may come.

As I travel across the world today, I am ever more deeply impressed with the achievement and opportunity which the modern Commonwealth presents.

Like New Zealand, from whose North Island I am speaking, every one of its nations can be justly proud of what it has built for itself on its own soil. But their greatest achievement, I suggest, is the Commonwealth itself, and that owes much to all of them.

Thus formed, the Commonwealth bears no resemblance to the empires of the past. It is an entirely new conception — built on the highest qualities of the spirit of man: friendship, loyalty, and the desire for freedom and peace.

To that new conception of an equal partnership of nations and races, I shall give myself heart and soul every day of my life.

I wished to speak of it from New Zealand this Christmas Day because we are celebrating the birth of the Prince of Peace, who preached the brotherhood of man. May that brotherhood be furthered by all our thoughts and deeds from year to year.

In pursuit of that supreme ideal, the Commonwealth is moving steadily toward greater harmony between its many creeds, colours, and races, despite the imperfections by which, like every human institution, it is beset.

Already, indeed, in the last half-century it has proved itself the most effective and progressive association of peoples which history has yet seen; and its ideal of brotherhood embraces the whole world.

To all my peoples throughout the Commonwealth I commend that Christmas hope and prayer.



TWO VOYAGES AROUND THE WORLD

R. S. Lambert

In her Christmas 1953 broadcast from Auckland, New Zealand, Her Majesty spoke of her Royal Journey in words that echo back through history, to the age of her illustrious predecessor and namesake, the first Elizabeth.

SAID HER MAJESTY:—

"This will be a voyage right around the world, the first that a Queen of England has been privileged to make as Queen. Some people have expressed the hope that my reign may mark a new Elizabethan Age. . . . There is at least one very significant resemblance between her age and mine. For her Kingdom, small though it may have been, and poor by comparison with her European neighbours, was yet great in spirit, and well endowed with men who were ready to encompass the earth."

To encompass the earth! Our Queen, in truth, is the first reigning sovereign to do this in person. Yet we may feel sure that the spirit of that earlier Elizabeth was present with the men who sailed with Drake in the *Golden Hind*. So, too, the spirit of all the Commonwealth peoples has been present with our Queen this year, throughout her voyage in the *Gothic*.

Let us compare the voyages of these two famous ships, the *Golden Hind* (1577-80) and the *Gothic* (1953-54).

I. THE PURPOSE.

Nearly four hundred years ago, Francis Drake knew nothing of any British Commonwealth of Nations, united by a bond of brotherhood and common loyalty to the Crown. Great Britain itself was not yet born. There was then only England.

Drake's loyalty was to the Queen of an ardent, youthful nation, preparing to fight for its very existence against the great world-Empire of that day, the Spanish Empire. His was a narrow loyalty, but so deep it circled the globe.

"Drake," said the first Elizabeth to her bold captain from Devonshire when he came to hear her wishes, "I would gladly be revenged on the King of Spain for divers injuries that I have received."

It was not personal revenge that was sought, but self-defence. Spain threatened to end England's separate existence. But without the constant flow of treasure (gold and silver) across the sea from the New World into Spain, King Philip could not carry out his threats. By cutting this flow, Drake doomed to failure, ten years before its birth, the unlucky adventure of the Spanish Armada in 1588.

Let Elizabeth I, in her own words to her people at Tilbury, at the time of the Spanish Armada, link her thought with the thought of Elizabeth II, at the time of her Royal Journey.

ELIZABETH I:—

"Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects and therefore I am come amongst you."

Since Drake's day, a new England and a greater Britain have arisen. More than that — youthful and virile nations have grown up, alongside of Britain, in the four corners of the globe, all calling Elizabeth II their Liege Lady.

In 1953, at the dawn of the second Elizabethan Age, our Queen went forth in the same spirit in which the first Elizabeth went among her people at Tilbury in 1588. Our Queen went to visit personally the members of that community of free nations that has sprung from the genius and daring of the British and associated peoples.

The purpose of Elizabeth I and Francis Drake has been fulfilled in the Royal Tour of 1953-54.

2. THE MEANS.

The means used in making the two voyages are worth comparing, as the germination of a seed may be compared with the fruiting of a tree.

Drake sailed from Plymouth, England, in December, 1577, with five small ships and 166 men. For the next three years he never set foot on English soil.

He saw Brazil, Cape Horn, Peru, Panama, California, Indonesia, Malaya, the Cape and West Africa. He endured storm, mutiny, shipwreck, battle, disease and starvation, and came home in 1580 with but one ship and fewer than fifty men.

Queen Elizabeth I then boarded his ship at Deptford, made him a Knight, and commanded that the *Golden Hind* should be preserved for posterity to honour. More than a century later, the good ship decayed and had to be broken up. Even so, out of the sound timber that remained, an oaken chair was made, which King Charles II presented to the University of Oxford.

Since Drake's day the world has grown smaller, in the sense that it is now spanned with British shipping lanes, airways, railroads, highways, and a vast network of Commonwealth communications. The countries that Drake visited are, some of them, now parts of the Commonwealth. All are linked within easy reach.

So in her Christmas Message, Queen Elizabeth II could say words that would have astonished even bold Drake himself.

ELIZABETH II:

"My husband and I left London a month ago, but we have already paid short visits to Bermuda, Jamaica, Fiji and Tonga, and have passed through Panama . . . In a short time we shall be visiting Australia and, later, Ceylon. And before we end this great journey, we shall catch a glimpse of other places in Asia, Africa and the Mediterranean."

The fifty thousand miles of Her Majesty's journey by sea, by air, by road and by rail, are not so many more than Drake must have sailed in the *Golden Hind*. But whereas Drake took nearly three years, our Sovereign took only six months. And whereas Drake spent his time mainly in toil, peril, suffering, and fighting, Queen Elizabeth II has spent her time in helpful activity on behalf of the welfare of her subjects.

Our gracious Sovereign, during her tour, has opened four parliaments, made four broadcasts, laid seven wreaths, unveiled three memorials, and planted six trees.

She has attended fifty state balls, parties, and banquets. She has held one hundred and forty-five public receptions and official ceremonies. She has witnessed thirty-eight children's and sporting displays, and has attended six plays, movies, and symphony concerts.

She has reserved for her own leisure only a small proportion of her time — three full days out of thirty-nine spent in New Zealand, and seven full days out of fifty-six spent in Australia.

3. THE ENDS.

We come, thirdly, to the ends achieved by these two famous voyages.

Sir Francis Drake measured the gain to his nation and his Sovereign by the amount of solid treasure he brought home safely under the hatches of the *Golden Hind*. This treasure included twenty tons of silver bullion, five blocks of gold, each eighteen inches long, and a great quantity of diamonds and pearls. Their total value has been estimated to be equal to fifteen million dollars of our money to-day.

This windfall to the Queen's Treasury, as we have said, served both to strengthen the defences of England, and to drive her Spanish foe into bankruptcy. It helped to place England, for the first time, among the world's great sea powers.

But the fruits of Queen Elizabeth II's journey, though less material, are infinitely more far-reaching and lasting.

Our British Commonwealth is an association of peoples more varied than was ever known before. They differ in race, religion, speech, culture, material resources, economic development, and political organization. They are linked together by a common physical element, the sea, and by a common spiritual element, the love of freedom. And their most precious common possession is the Crown, which is the symbol of these links.

Across the sea the *Gothic* has sailed, bearing this precious symbol, in the person of our Gracious Queen, from point to point of the Commonwealth. Wherever she has gone, loyalty now burns more fiercely, brotherhood glows more brightly, and the bond of friendship knots itself more tightly.

For the preservation of world peace, there is no stronger force to use, no better example to follow, than the British Commonwealth of Nations. By strengthening the invisible ties of this Commonwealth, Her Majesty has therefore contributed to strengthening the peace of the whole world.

THE TWO ELIZABETHS.

She is entitled to use as her own the pledge given by the first Elizabeth on her accession four centuries ago.

"And whereas your request is that I should continue your good Lady and Queen, be ye assured that I will be as good unto you as ever queen was to her people. No will in me can lack, neither do I trust that there lack any power. And persuade yourselves that for the safety and quietness of you all, I will not spare, if need be, to spend my blood. God thank you all."

FROM COLONY TO NATION

In a message broadcast to her people from New Zealand on Christmas Day, 1953, the Queen described the British Commonwealth and Empire as a "world-wide fellowship of nations, of a type never seen before", "built on the highest qualities of the spirit of man: friendship, loyalty, and the desire for freedom and peace". "The Commonwealth of today", she said, "is based on an entirely new conception and it bears no resemblance to the empires of the past."

Of the empires of the past, that of Rome is perhaps the most famous. At the height of its power it embraced the greater part of the world known to Europeans. It extended from Britain to the borders of Egypt (including both) and from Gibraltar to the sands of Arabia. The Roman legions maintained peace and order within its borders, thus protecting commerce and industry. The exactions of the tax gatherer drained off the surplus earned by industry and provided the tribute that enriched the Imperial City. Desire for plunder motivated the conquests by which the Empire grew; greed for the revenue of the conquered provinces was the motive by which it survived. The protection of commerce and industry, the maintenance of peace and order, and the dissemination of Roman law throughout the Empire increased the taxable wealth of the inhabitants; that these benefits increased the happiness of the subjects of the Empire in other ways was an unintentional, though happy, coincidence.

This ancient Empire formed the model on which succeeding empires were patterned; and the Elizabethans, to whom the Queen referred in her speech, probably had in mind, if they thought of it at all, an empire something like that of Rome, enriching the motherland by its commerce if not by the exaction of tribute. The builders of the British Empire, however, whether merchant or colonist, possessed an ideal of which the Roman was unaware. The ideal of personal liberty and the closely associated notion of the right of a community of people to govern its own affairs, carried to America by emigrants from the Old Land, came into conflict with the notion that colonies existed for the benefit of the mother country. This conflict led to the creation of the United States. It also set Canada on the path of independent nationhood, and led to the growth of a pattern of colonial development from which emerged the conception of Dominion status. The early years of the 20th century saw firmly established the five Dominions: Canada, Newfoundland¹, Australia, New Zealand, and South Africa each of whom might say in the words of Kipling, "Daughter am I in my mother's house; But mistress in my own". By the year 1950, the Dominions had been joined by India, Pakistan, and Ceylon; and all had grown into a fellowship of "proud and independent nations" in equal partnership with the United Kingdom whose enlightened policies of leadership had made a reality of the "new conception of an equal partnership of nations and races".

The process by which the Indian peoples developed the ability to conduct their own affairs is instructive. It early became the practice to employ Indian people to carry

¹). Newfoundland became a part of Canada in 1949.

out the requirements of local government. As time went on native candidates for official positions in the government went to Britain to be educated in schools and universities there. With their studies they imbibed the Britisher's concept of liberty, which they carried back to their own land and disseminated among their fellows. This educated class gradually took over the administrative functions of government and the time came when the ability of the Indian peoples to handle their own affairs was recognized. India, Pakistan, Ceylon, and Burma were given complete independence and offered the choice of going their own way, or of remaining as entirely self-governing nations within the British Commonwealth. That India, Pakistan, and Ceylon chose to remain as members of the Commonwealth is a matter for rejoicing; their conduct of affairs since they assumed the status of self-governing nations is justification for the principle that led to their independence. That Burma elected to leave the Commonwealth as an independent republic and did so without opposition, while the friendliest sentiments of the peoples of the Commonwealth at large accompanied her departure, is proof of the sincerity and disinterested good faith of the government and people of the United Kingdom in its new conception of empire.

The empire of ancient Rome and the remaining British Colonial Empire make an interesting study in contrasts. The former was geographically compact; the latter is scattered all over the world. Rome levied taxes throughout her realm; the Colonies have never paid taxes to Britain, but millions of pounds have been spent by Britain on their development. The Roman Empire was homogeneous; in comparison, the Colonial Empire exhibits a bewildering diversity. The largest colony, Nigeria, is four times as big as the British Isles; the smallest, Gibraltar, occupies an area of $2\frac{1}{4}$ square miles. There are countless different races, — white, yellow, brown, and black — adhering to many religions — Christian, Moslem, Buddhist, Hindu, and pagan. No two colonies are governed in precisely the same way. Each country with its different populations, its different social and religious customs, presents a different problem. But the principle is the same throughout: to give each territory the sort of government that suits it best and to make it advance to responsible government as easily and as swiftly as may be. Two notions are all-important in the administration of the British Colonies: first, that the colonial peoples shall themselves play as large a part in it as possible; and, second, that one day, when they are capable, they shall take over the whole of it². The Roman idea was stability; the British is progress and growth.

It is not easy to develop the ability of a people, to govern itself if it has been long inured to the rule of others. Liberty, freedom, independence, demand long, arduous, self-sacrificing preparation. Faith and patience on the part of the governing power are needed, too. That the British people have this faith is proven by the vote of £120,000,000 made by the British Government in 1946 to be expended in colonial development over a period of ten years. Rapidity of change in the modern world has made necessary an accelerated programme of training for self-government.

²). *Introducing the Colonies*: A pamphlet issued by Her Majesty's Stationery Office, London, and distributed in Canada by British Information Services, Ottawa.

Three phases of this training may be identified. The first, Indirect Rule, has been adopted as widely as possible throughout the Colonial Empire. Traditional rulers have been confirmed in office even where their rule was previously cruel or corrupt; but they have had to agree to accept British advice and guidance. Barbarous or tyrannical aspects of their rule have been purged; but all of their ancient culture that did not conflict with enlightened ideas of justice and humanity have been retained and encouraged.

The second phase is the development of local self-government. Gradually the functions of local government are assumed by the people themselves. Municipal administration is one of the best possible schools for wider responsibility.

Self-government cannot be a reality until the colonies stand on their own feet economically and can produce from among their own peoples enough doctors, teachers, lawyers, judges, engineers, and technicians to operate an efficient society — until, in fact, they have both the means and the skill to hold their own in a hard world. Education, therefore, is a major prerequisite for self-government and is a most important phase of the preparation. Three universities and four university colleges have been established in the colonies in addition to four other institutions providing training of university standard. In 1949, over 2300 colonial men and women were taking higher education courses in their own territories. Over 4000 colonial students were studying in the United Kingdom³ in that year, and others were attending universities in the United States and Canada. At present there is scarcely a university campus in Canada on which students from the colonies may not be met. To treat these students as if they were different from us is to do them an injustice. Most of them have spoken English as long as we have and most of them speak it as grammatically and as precisely as we do. To accept their differences but to treat them as equals is to help them; to think of them as if they came from primitive tribes in the jungle is to cause unnecessary unhappiness and bad feeling.

In an undertaking of such magnitude, for which history offers no precedent, mistakes will inevitably be made and misunderstandings will arise. As Her Majesty remarked, every human institution is beset with imperfections. In the colonies people are to be found in every stage of civilization; and there is an infinite variety of cultures based on social practices and religious ideas difficult for the white man to comprehend. And the process of preparation for self-government is accompanied by other risks that must be taken. In many of the colonies there are already highly educated groups of people among whom has arisen a militant national outlook. In some cases this nationalism has taken the form of a hot-headed demand for self-government at once. This is not unnatural in young and rapidly-developing peoples. It is frustrating for educated men to be restrained in their ambition to assume the control of the government of their country because some sections of their fellow countrymen are not yet sufficiently educated to participate in democratic government.

³). *What Goes on in the Colonies?* A pamphlet distributed in Canada by British Information Services, Ottawa.

This impatience, perhaps, explains the regrettable disorders in Kenya. They arise, no doubt, from a genuine love of liberty and a healthy, though misdirected, enthusiasm for reform.

The British people are not likely to be diverted from their purpose by these distressing events. If Britain abandoned the colonies today, most of them would be in serious trouble from their own unreadiness to look after themselves and from their vulnerability to any predatory power that had designs upon them.

The process of political evolution has produced what Her Majesty described as "the most effective and progressive association of peoples which history has yet seen", inspired by an ideal of brotherhood embracing the whole world. The accelerated evolutionary process may be relied upon to bring within effective membership of this brotherhood a group of new nations fortified by the vigour of youth and inspired by "the highest qualities of the spirit of man: friendship, loyalty, and the desire for freedom and peace".



CITIZENSHIP: AS THE NEWCOMER SEES IT

In the last eight years more than a million of us from many lands have come to live with you in Canada, and more than half of us have settled in Ontario. Even in remote communities of this Province immigrants are arriving from many European countries. Perhaps like your parents or grandparents, we have travelled all the way to Canada to find freedom or the opportunity to lead a better life. Your country has let us come here because it needs more citizens, more people to work and produce the good things of life from the many resources with which your country is blessed. You need people who are willing to work hard, and we who have come here need work, and freedom to live our lives in our own way.

When people from different countries with different languages, customs, religions and beliefs come to live together there may be misunderstanding and strife, especially if one group is free to impose upon and ill-treat the others. Fortunately this is not the case in Canada. This is due mainly to the fact that British methods of government and British law, which are basic in Canada, have always permitted different people to live the way they want to, as long as they respect the laws and the rights of others to do the same. This feature about Canadian life makes Canada doubly attractive to us. In the long run it will make better Canadians of us than would a system of government which insisted that all persons must speak, worship, eat, dress or enjoy themselves in some particular way determined by somebody in authority. As it is, we are free to form our own clubs, publish newspapers in our own languages, worship in our own churches, continue with our songs and dances, eat the kind of food we like, and choose the kind of work we wish to do in Canada. As a result most of us enjoy a higher material standard of living than we did in the countries from which we came, where often too many people live in a small area. Canada, on the other hand, is short of workmen to do the many things that have to be done — new mines to open, new oil wells to find, new rivers to harness for power, even new land to plow.

As long as we newcomers enjoy the same rights as other Canadians, as long as no one abuses us simply because we speak differently, or because our skin is darker, or our names are different, as long as we can compete with other Canadians for the better jobs and get them on the basis of our ability, we will, with time, become more and more like other Canadians. We will adopt your attitudes, your outlook and your loyalties. Canadians have a right to expect us to fit into Canadian life and to be loyal to Canada and her institutions, but with that right you must accept us as equals at work, in the neighbourhood, and eventually as citizens.

We want to be accepted as equals. We want to learn your language and your way of doing things because we want to get ahead and improve our well-being and that of our children. At the same time we will continue to cherish our native lands, we will speak our native language better than English no matter how hard we try to master English, and we will love the songs and dances of our homeland. If we come here as adults we will keep many of the aspects of the culture of the country we came from as well as adopt yours.

Our children, especially if all their schooling has been in Canada, usually will become just like other Canadians, except perhaps for their names, that is, if you think

that to be Canadians involves having either English or French names. In fact, in some cases we shall be inclined to think that our children are becoming Canadian much too fast for their own good. Sometimes the children of immigrants are so anxious to be accepted by their schoolmates that they will do things of which their parents disapprove because such things are just not done by youngsters back home. Sometimes the children of newcomers are ashamed to invite their friends home because mother or father can hardly speak English, the food is different, perhaps everything is different . . . You can make it worse if you act or speak in a thoughtless way, or draw attention to these differences, which, after all, are not so very important.

Most of us know that if our children grow up in Canada they will be different from what they would have been had they grown up in our native land. We shall accept that as natural and shall not be surprised by the little things that happen from day to day which show that our children are growing up not only under our influence but under the influence of school, playmates, radio, television and all the other things which make up Canada's way of life. That is another important reason why we try to learn your language and try to understand you so that we can understand our children.

Once in a while a group of newcomers or certain individuals among us behave in a way which you cannot understand and of which you disapprove. This does not necessarily mean that you take some violent action or use harsh words. It may be simply that your attitude towards us changes and you become cool and unfriendly. When that happens, it might be better if you enquired why they behaved as they did. In a country like yours there are bound to be fairly wide differences of behaviour. These differences will tend to remain noticeable as long as new immigrants keep coming. There is nothing wrong with differences in themselves provided they do not disturb the public peace and do not involve any disloyalty to your country. In fact, differences in customs, in ways of doing things, in ways of enjoying oneself and in ways of worshipping God, can provide a richer background for all of us if we take some trouble to learn about these differences and try to understand them.

In some respects we realize clearly this need for understanding because we must learn many new things about Canada and Canadians if we are to make a success of our life in a new country. Many of us have "burned our bridges behind us". Your country is to be our country. Most of us come with very little money or knowledge about the opportunities that exist in Canada. Probably half of us did not know how to speak English or French. If you try to put yourselves in our position you will realize how anxious we are to learn whatever we must to get along in Canada. If we can get satisfying work to do, if we come in contact with friendly co-workers and neighbours, if our children meet helpful friends at school, we cannot help becoming loyal citizens of this country.

The Government of Ontario and the local School Boards all over the Province are doing much to help us learn English and many other facts about Canada that we need to know. This year about 22,000 of us in Ontario are attending night classes in your schools so that eventually we may become well informed, responsible and active citizens of this country. We are grateful for what is being done for us. We hope that the people of Ontario feel that the money they spend to help us in this way is money well spent.

CITIZENSHIP: AS JUNIOR RED CROSS PROMOTES IT

The world-wide Red Cross Society was formed because Henri Dunant, a Swiss with a kind heart, once visited a battlefield. He never forgot the terrible scenes he saw. Later, he wrote a book describing them vividly, and told of the great need in all countries for bands of volunteers who would follow armies into battle and give immediate aid to the wounded. A meeting was held at Geneva and, as a result, in 1864 the great Red Cross was born.

The Junior Red Cross, a branch of the parent society, is a world-wide organization of children. There are 43,500,000 members in sixty-one countries. The objectives of the Junior Red Cross are the same in all parts of the world: (1) the promotion of health, (2) service to others at home and abroad, and (3) the promotion of a spirit of understanding among the young people of the world.

In Canada, Junior Red Cross is an in-school activity. Various projects give the pupils opportunities to practise the ideals of health and citizenship which are taught in school. A branch of Junior Red Cross holds a meeting each week or at least every second week. During the meetings the members learn the basic principles of democratic procedure — free nomination, vote by ballot, majority rule, etc. Through regular meetings, the pupils grow in powers of leadership and in ability to co-operate for a common purpose. The Health Committee, an important section of every Junior Red Cross Branch, usually consists of three to five members who attend to all matters concerning the health of the members. Some of their duties are: (1) keeping classrooms, halls, and playgrounds clean and tidy, (2) making noon lunch arrangements, (3) offering assistance to the nurse for inoculation, vaccination, and other clinics, and (4) planning some part of the Junior Red Cross meeting to explain the current health programme.

The International School Art Programme is one of the activities of the Junior Red Cross. Pictures made by school children are exchanged among these member-countries. In this way the pictures painted in Canadian schools give children in other lands an impression of the Canadian way of life.

School correspondence and such group classroom projects as albums and portfolios are also exchanged. The pupils describe in words and pictures life in their own country, province, community, school and home. The first thing a branch should do when it receives an album or portfolio from a foreign country is to write a letter of acknowledgment. Here is a copy of a letter of acknowledgment recently sent to a school in Japan:

The Junior Red Cross Members,
Nishizono Elementary School,
Magahama, Hinokawa-gun,
Shimane-Ken,
Japan.

Dear Friends,

It was such a happy moment when we received your lovely album yesterday. It has made us feel so much closer to you and we are looking forward to a long and friendly correspondence with you.

..... School,
R. R. No. 2, Timmins,
Ontario, Canada.

We found it most interesting to study your Japanese writing, but we think you write English very well, too. We are sorry that we do not learn another language in our school.

We enjoyed reading about your different festival days and we think the pictures you painted to illustrate them are very good. We have decided to make another album to send to you and in it we shall tell you about the special days which we celebrate in Canada.

We would like to know more about the games you play and the subjects you study in school. Will you make another album telling us about these?

It is winter now and it is very cold. We have big snowdrifts outside our school, almost five feet high. Most of our pupils come to school in a bus and some days it cannot travel because there is so much snow. On those days we get an unexpected holiday and we all like that.

We shall try to finish our album by the end of March so that you should receive it some time in May. We hope that we shall hear from you again.

Your Junior Red Cross Friends
of.....School.

The exchange of art work and portfolios and albums creates in the pupils an interest in people at home and abroad. Pupils see that in many ways they are like children in other lands, and they also learn to understand and enjoy the many interesting national differences.

One of the main objectives of Canadian Junior Red Cross is service to those in need. Juniors strive to uphold their motto, I SERVE. For example, one day in November, 1951, a startled world heard of the terrible disaster in Italy. A great river had overflowed its banks; thousands of people had lost their homes and all their possessions, and many loved ones had perished. The call for help was answered by Canadian Red Cross Juniors. Within twenty-four hours a plane was packed with blankets, medical supplies, food, and clothing, and was winging its way across the Atlantic carrying the Director of the Canadian Junior Red Cross and other helpers to distribute the supplies. In February, 1953, floods occurred in England and Holland. Again the Juniors came to the aid of the suffering. From 1940 to the end of 1952, the value of overseas relief shipments of the Canadian Junior Red Cross totalled one and a quarter million dollars.

Here is a letter of thanks to Canadian Juniors for a shipment of milk powder and vitamins sent to India:

St. Joseph's Convent,
Nagercoil, U.S.T.C.,
S. India, 17/8/53.

Dear Canadian Juniors:

I have great pleasure in letting you know that the Indian Red Cross Society has forwarded to us 500 lbs. full Milk Cream Powder and 10,000 tablets Multi-vitamin. The supply reached us on Friday the 14th, and was most welcome. We are really at a loss to adequately express our gratitude for so generous a donation. Friday noon itself, our Sister-nurse went to our 115 very poor children when they were taking their "kangi" as they call it. She gave out some seventy tablets to the very weakest of these poor children and saw to it that they swallowed them. She

will do the same as long as the tablets last. Henceforth, the Milk Powder will be mixed with the "kangi" or rice-water and so the daily meal of the children will be much improved, and as a result their health also will improve considerably. We were told that on Sundays, when there is no school, these children sleep the whole day, as they get nothing to eat at home. There is much unemployment and poverty here, for the time being. The clothing promised will also be very welcome for the poor.

Thanking you on behalf of our poor children, I remain,

Yours faithfully,
(Signed) D. Marie Cristophora.

In these ways the Junior Red Cross Overseas Programme brings help to children in need all over the world.

The Ontario Juniors are always interested in aiding handicapped and crippled children. Braces, crutches, and wheel-chairs are provided for many Ontario children who cannot move about without them. One little boy who was supplied with braces is Avril Christmas, who came all the way from Trinidad for treatment in the Sick Children's Hospital in Toronto. Avril is a little coloured boy whose leg had been withered by the dreaded polio. After a three-month stay in hospital, he returned home much improved in health. Many children with cleft palates have been treated by means of equipment provided by the Juniors. Two coaches manned by capable dentists operate in the north country. A dental house-boat which sails in and out of the coves of Newfoundland brings dental care to hundreds of children in the youngest province of the Dominion. Hearing aids supplied to boys and girls with defective hearing have brought joy to the faces of those who find they can hear for the first time. Glasses are provided for many pupils with poor vision. Six audiometers for the testing of hearing are kept in constant operation. Frequently, gifts of toys are sent to young patients in sanatoria and comforts and books are supplied to veterans in military hospitals. In all, more than \$150,000 supplied by Ontario Juniors in the past eight years has been expended to aid the handicapped in this Province. This programme for handicapped and crippled children develops in our young people an awareness of the great needs of children in our own country and a sense of personal responsibility for the plight of the unfortunate.

Boys and girls the world over are pleased to wear their Junior Red Cross buttons, the symbol of membership in a universal brotherhood of young people who agree to honour the Junior Red Cross Pledge:

WE BELIEVE IN SERVICE FOR OTHERS, FOR OUR COUNTRY, OUR COMMUNITY AND OUR SCHOOL; IN HEALTH OF MIND AND BODY TO FIT US FOR GREATER SERVICE; AND IN BETTER HUMAN RELATIONS THROUGHOUT THE WORLD. WE HAVE JOINED THE JUNIOR RED CROSS TO HELP ACHIEVE ITS AIMS BY WORKING TOGETHER WITH MEMBERS EVERYWHERE IN OUR OWN AND OTHER LANDS.

CITIZENSHIP: AS THE HISTORY TEACHER DEALS WITH IT

D. F. Dadson

What is citizenship? How useful is History for teaching citizenship? Consideration of these questions is fitting at this time, for Empire Day, since it was first celebrated in 1899, has been the special occasion in our schools which is to inculcate patriotism by doing honour to the best traditions of our country.

The meaning of citizenship, as the word is commonly used in discussing the aims of education, is not in the dictionary. According to Webster, citizenship is "the status of a citizen with its rights and privileges"; a citizen is "a member of a nation or sovereign state, one who owes allegiance to a government and is entitled to protection from it". Three aspects of these dictionary meanings are worth noting: citizenship is described generally, not in a democracy particularly; it is related strictly to the legal relationship between the individual and the state; and it emphasizes the privileges won by that individual from the state rather than the responsibilities he owes to it. In educational usage the meaning is extended and the emphasis shifted. The meaning includes desirable qualities of character, especially those which show in public rather than in private life and which enable a person to exert himself wisely in the public interest; the emphasis is placed upon the responsibilities of the person to society and to other people, especially in associations, occupations, and communities. For our conception of citizenship these statements serve as a frame or a boundary. To fill in the space within the frame, we need an answer to the question, — What sort of citizen does our democracy need?

Before attempting to answer this question let us remember that preparation for democratic citizenship, although it is often singled out as the sole purpose of schooling and sometimes identified with the process of education itself, is not the primary aim of all our educational effort. It is not quite that, for the true aim of education is the making of men and women, and a man or a woman, though he or she may not always be a citizen, is always something infinitely more. The primary aim of our schools is to help boys and girls achieve the highest degree of individual development of which they are capable. In Canadian education there is no conflict between the primary aim of individual excellence and the secondary objective of social excellence. The first reason is the nature of man as we find it revealed in religion, history, or science, as we feel it in our own hearts. The nature of man is social. When a man recognizes that part of him belongs to a society greater than himself, he knows himself more truly; when a man acts in the service of a good society, a noble tradition, or a great institution, he gains a sustaining power which makes him capable of finer achievement; when a man assumes responsibilities for the good of other people, he is even more the master of his own fate. The second reason is the nature of Canadian society. The aim of our system of government is to build a society in which the individual may be self-reliant and responsible, may choose his own part in the drama of life, and may voluntarily undertake to fulfill it. Our freedoms of speech, the press, assembly, and religion are some of the more important

means we have worked out through centuries to establish and protect an area of freedom for the individual. The system is not perfected; we often misuse or neglect it. But no other system known to history has given to so many the equal opportunity for each individual to realize himself and to take a responsible part in a democratic society. No other system has released so much energy for individual and social excellence.

Now we can return to the question asked a moment ago, what sort of person does our democracy need? I like the answer given by the Governor General, the Honourable Vincent Massey, in his book *ON BEING CANADIAN*.

"What sort of person do we wish our young Canadian to be? What will he be like if he embodies the best in the Canada around him? He will have some reverence for the past, a respect for what has gone before. He will have kept some of the simple virtues of an earlier time which will help him to sort out the real from the counterfeit. He will think for himself, with respect for the opinions of others. He will work hard, and play hard, and know how to use his increasing leisure. He will have resources within him to keep him independent of the mechanized pleasure of the age. He will be able to laugh at the absurd and will become angry at the sight of injustice. He will not be ashamed of good manners. He will show an inherited instinct for freedom. He will nurse a personal devotion to the welfare and safety of his country. He will have a deep and quiet belief in what she is and what she can do."

Although the qualities listed by Mr. Massey may be the natural and lasting endowment of a lucky few, the share of them given to most of us is limited, partial, and fleeting. This pattern of behaviour is capable of development in most of us, however, by good teaching.

How useful is History for teaching citizenship? An attractive feature of social studies which makes it most useful for the teaching of citizenship is that activities of educational value for almost every kind and degree of capacity are appropriate to the subject. The teacher, however, is the key to the success of the programme. It is unlikely that a teacher who has himself little appreciation of History can develop in his pupils a genuine interest in the subject. It is unlikely, also, that History can help very much with the teaching of citizenship unless it gets to the pupils in sufficient amount and in sufficient detail to have life. In the form of headings and sub-headings, summaries and slogans, "history" may be easily memorized, but it has a better chance of being retained and of influencing conduct when it gets to the pupils in terms of stories — real stories, with a setting, characters, a theme, a plot, and conclusions — people's lives, and contemporary ways of dealing with timeless problems.

To a perplexing question which often arises in the teaching of history, — How impartial can the teacher be? — the following remarks by Dr. R. M. Saunders, Professor of History in the University of Toronto, gives a clear-cut answer. "The results of a long practice of letting pupils draw their own conclusions without help from teachers are unhappy. The pupils draw no conclusions . . . The result of teaching a subject that apparently comes to no conclusions . . . leaves the impression of uselessness and unreality. To more intelligent pupils it gives the idea that conclusions are impossible

to attain . . . Pupils must be allowed the right to challenge and disagree, but pupils seeking eagerly for some meaning in History should not be deprived of the convictions bred of years of study and experience." Need it be said that this is not a call to preach?

There are some who believe that knowledge of contemporary society alone is essential for citizenship. In the competitive examination for a place on their curriculum, Eisenhower and the municipal elections pass with honours, whereas Cromwell and the Long Parliament make the grade incidentally. At first sight this stand has some logic to support it. Since all the past that survives to affect us exists in the present, there may be no need to look back very far. The present offers material that is rich, human, actual; the evidence is here, now. Will not pupils get a better understanding of democratic government by following the presidential election in the press than by reading about Simon de Montfort in a text-book?

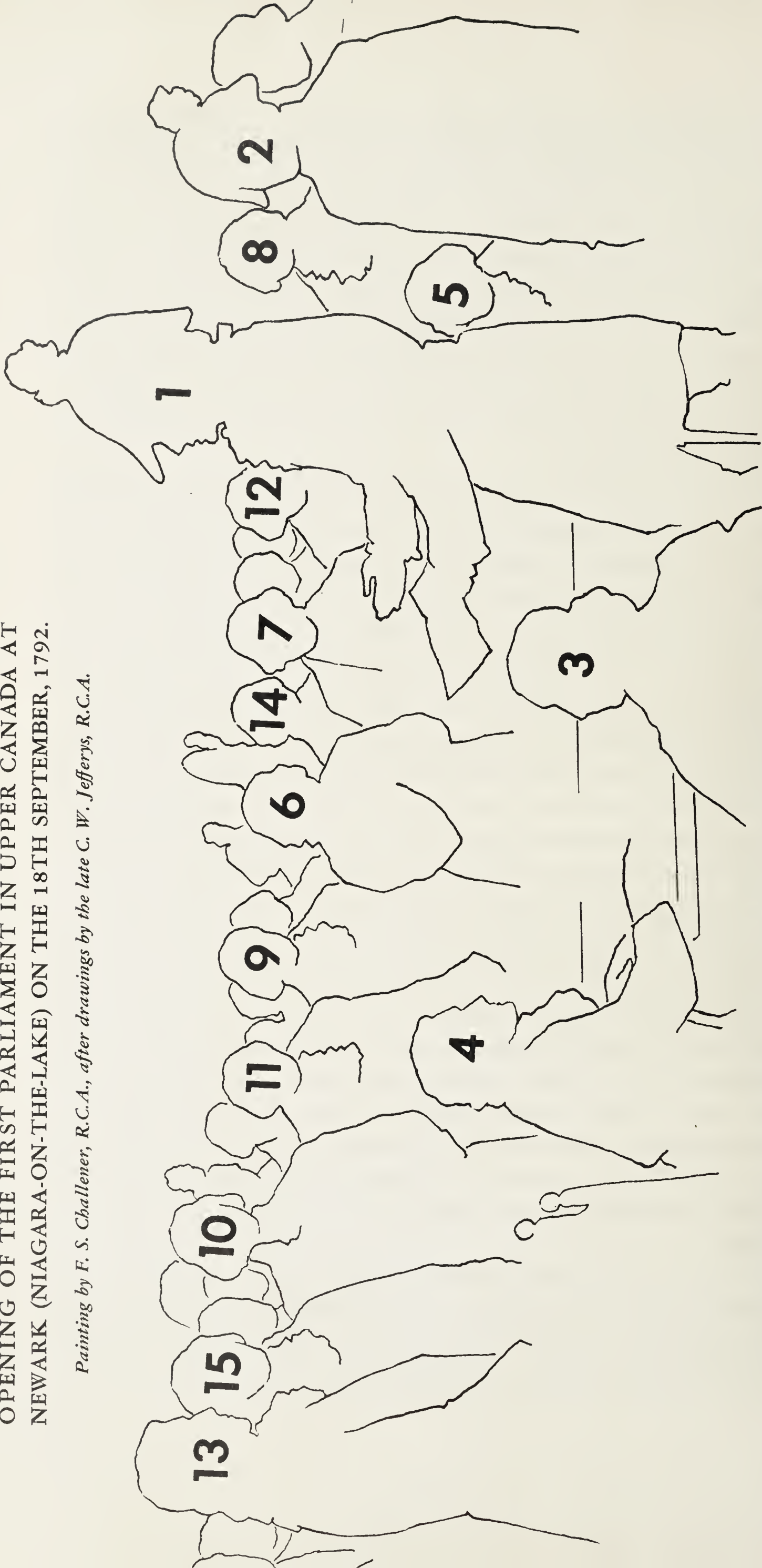
To strengthen conviction about democratic ideas (or ideas of individual and social excellence) an exclusive diet of immediate things is too restricted. In matters of this kind our minds have a natural appetite for the sort of evidence which only the past can supply. To give our pupils a convincing answer to the question, — Why is democracy a good thing? — we must take them to the past. Conviction about the worth of democracy is essential, because a people with weak convictions cannot withstand a people with strong convictions, regardless of the quality or truth of their ideals, and Canada cannot afford to raise a generation with weak convictions in a world where we confront people with strong convictions at war with ours. A democrat should believe that the dignity of the individual is a permanent ideal. Belief in the permanence of this ideal and the worth of the means which have been worked out to preserve it rests firmly on evidence supplied by the drama of human experience over a long period of time. The present reports only what men are doing now. Only the past reveals what men are capable of doing and gives a glimpse of what they ought to do. History, like art, "extends the horizons of our consciousness not only in width and depth, but in height as well".

What is history? Written history is the record of what we know of the past. Its material is all the evidence of the past that can still be examined. History, in another sense, is all that has happened, "All that's past". Suppose you had taken a drug which purged from your mind all the knowledge of the past you ever knew. What sort of person would you be? Although you could still be alive, you would be incapable of doing any useful thing or making any contact with any other human being. You would not be a free citizen. You would be a mechanical toy, as incapable of freedom and responsibility in your actions as a victim of amnesia, until you had learned enough of the biography of yourself and of the society in which you were placed to make both intelligible. What you learned of the past would have a profound influence upon your future conduct.

The past, then, exerts enormous, inevitable pressure. But it is ignorance of the past which makes us slaves to it. Consciousness of the past, knowledge of the past, values proved by the past, give us room and light for decisions. With the help of the past and with the force of our own free will, we can advance.

OPENING OF THE FIRST PARLIAMENT IN UPPER CANADA AT NEWARK (NIAGARA-ON-THE-LAKE) ON THE 18TH SEPTEMBER, 1792.

Painting by F. S. Challenger, R.C.A., after drawings by the late C. W. Jefferys, R.C.A.



- 1 His Excellency Colonel John Graves Simcoe, Lieutenant-Governor of Upper Canada.
- 2 Lieutenant Thomas Talbot, A.D.C. to Colonel Simcoe.
- 3 Reverend Robert Addison, St. Mark's Church, Niagara.
- 4 Peter Clark, Secretary of the Legislative Council.
- 5 William Jarvis, Esq., Provincial Secretary.
- 6 Hon. Peter Russell, member of the Executive and Legislative Councils, Receiver-General and Auditor-General.

- 7 Hon. William Osgoode, member of the Executive and Legislative Councils, Speaker of the Legislative Council, Chief Justice of Upper Canada.
- 8 Hon. James Baby, member of the Executive and Legislative Councils.
- 9 Hon. Richard Cartwright, member of the Legislative Council.
- 10 Edward B. Littlehales, Secretary to the Lieutenant-Governor.

- 11 Hon. John Munro, member of the Legislative Council.
- 12 His Honour Judge William Dummer Powell.
- 13 Hon. Robert Hamilton, member of the Legislative Council.
- 14 John Macdonell, member and first Speaker of the Legislative Assembly.
- 15 John White, member of the Legislative Assembly, Attorney-General of Upper Canada.

